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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly by the
AMERICAN-EUROPEAN FELLOWSHIP
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To Thee, then, O Jesus,
This day of Thy birth,
Be glory and honor
Through heaven and earth;
True Godhead Incarnate,
Omnipotent Word!
O hasten! O hasten!
To worship the Lord.

—*Selected.*

WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

Fellowship	*Christian Oneness*	*Evangelization*
I John 1:3	John 17:21–23	Romans 10:13–15 Matt. 28:19

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION
continuing the Russia Evangelization Society and Christian Testimony to Jews

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1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

Out of Darkness Into Light

(The Story of a Jewess)

By Rose Helen Fox

We thought our Christian friends would enjoy reading the story of a Jewess who was brought out of darkness into the marvelous light of the Gospel. We are substituting this for the usual devotional article. May its reading stimulate us to earnest prayer and effort in behalf of the evangelization of Israel! It is likely that this story will appear in tract form. Those who desire copies may secure them by writing to the Evangelization Society of Philadelphia, 1213 North Franklin Street, Philadelphia, Pa.

"Ye should show forth the praises of Him Who hath called you out of darkness into His marvelous light."

BY the grace of God, I am a believing Jewess. I want to tell you how I came to put my trust in Jesus of Nazareth as the long-promised Messiah, the Christ of God, and as my personal Saviour.

I came to the age of seventeen knowing little or nothing of the Holy Scriptures or of the historical Person called Jesus of Nazareth. I remember that as children we had in our home a copy of the Old Testament in Hebrew only. Unfortunately, we could not read Hebrew and thus God's Word was to us a closed book. Of real Christian influence I had little during those childhood years. I say "real" because I have since been delivered from the mistaken idea that all Gentiles are Christians. I now know that there is a vast distinction.

As far back as I can remember, I believed in the existence of God and daily I prayed to Him, though it was to One who seemed afar off that I prayed. I do not recall that during those years of childhood and adolescence I gave any serious thought to the fact of Eternity, of life beyound the grave. True, the inner voice of conscience told me that the grave did not end all, yet I took for granted that, being a Jew, one of God's chosen people, I would surely inherit Heaven. Having no knowledge of God's holy character, revealed in the Bible, I did not realize my need, included in the words which I found later in the prophecy of Amos, "Prepare to meet thy God, O Israel." (Amos 4: 12).

Of the historical Person, Jesus of Nazareth, I remember hearing only that a man by that name had lived and that he had died on a cross. Who he was, what he had

done, why he had died such a death, I did not know. I do recall once having heard my parents speak of "Messiah", whom the Jews were, and many are, expecting. They did not mention, however, how they would know Messiah when He came. The few words must have impressed me and the thought of Messiah was unconsciously tucked away in my mind. There it lay quite forgotten until, years later, I heard the claims of Jesus of Nazareth that He was and is the Messiah, the Christ of God.

In the providence of God, an affliction from which I had suffered from childhood was the means of bringing me, indirectly, to hear the Gospel, the Good News. I had become melancholy over my condition and prayed earnestly that I might be permitted to go to another city where a certain treatment offered hope of cure. God answered my prayers and I was permitted by my family to go. I little knew what great blessing awaited me, which would far transcend the physical relief which I was seeking. Suffice to say that though my health improved, the cure for which I sought was not effected. However, it was while in that city that I first heard the Christian message and became interested in learning more of Jesus of Nazareth. With Him has come multiplied grace to better bear the "light affliction", which in the light of a glorious Eternity "is but for a moment." II Corinthians 4: 17 and 18. Thus I can truly say with the psalmist, David, "It is good for me that I have been afflicted; that I might learn Thy statutes." (Psalm 119: 71.)

In my new surroundings I found myself, a Jewess, among Gentile young people, some of whom I knew to be professing Christians. They all were kind to me without exception. Doubtless, their kindness prepared my mind to be somewhat open to the Christian message which I later heard. My surroundings were not religious and my outward life care-free and gay. Yet, God was seeking me just where I was and just as I was.

One Sunday evening a friend asked me to go to a Christian meeting-place, nearby, and I accepted the invitation and accompanied my friend. The message which I heard there was strange to my ears, yet I felt drawn to the place and went again and again. I did not grasp the Christian message at once, for my spiritual understanding was darkened—and great was my darkness—because of my ignorance of the Word of God and because of my unbelief. How true it was in my case, as the Bible says, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Corinthians 2: 14.) So, I needed to be enlightened by the Holy Spirit. It was in this house of God that I first recall having expressed a willingness to know the truth as it is in Jesus. The earnest preacher, at whom I had once foolishly scoffed, had appealed for those who would accept Jesus Christ as Saviour. I halted, for I was yet so ignorant of Him, yet I longed to know Him. Then the preacher asked those who wished to be remembered in prayer to signify it by raising the hand. With a deep soul hunger to know the truth of these things, I timidly raised my hand. I do not know that the preacher saw my slightly raised hand, but God saw it and knew it to be an expression of an inward desire to be right with Him and to know Him better. Oh, how willing He is to show us the Truth if we have the willingness to know and to obey the Truth when it is shown us! He, Whom I later came to know and to trust, says of Himself, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." And, again,

"If any man will do (willeth to do) His will, he shall know of the doctrine (the teaching), whether it be of God, or whether I speak of myself." See John 14: 6 and 7: 17.

The things which I heard in this house of God stirred me with a desire to get a Bible and read it for myself. I did so, and there opened up to me in God's Word a treasure-house of riches of wisdom and light and comfort such as I never dreamed existed. In the meantime, there had entered my life a few older Christian friends who took an interest in my soul's eternal welfare, and who, unknown to me, prayed earnestly that the Truth might find entrance into my heart and mind. I remember these friends with gratitude to God. Especially do I gratefully remember a certain cheerful man who had to spend all his days in a wheel chair. He did me much good. As I pondered over the Word, which is the "good seed" of new life, these friends "watered" that good seed with their prayers.

I began to read the Bible with no faith whatever in its claim of Divine authorship, reiterated in its "thus saith the Lord," etc. I had a measure of reverence for the Old Testament, "for", I said to myself, "it is Jewish," i. e., Jewish men wrote it. I read both the Old and New Testaments, reading with intellectual and heart hunger to know more of God. From childhood I had loved to read, but this Book was different from any book that I had ever read. In it there was revealed to me my true inner life or condition in the sight of God, and God was revealed to my soul. I gradually came to see, in spite of my former views, that this Book is from God. I later learned that not only were the writers of the Old Testament Jewish, but also those of the New Testament, God having chosen godly Jews to whom and through whom He conveyed the revelation of Himself to mankind. But this is going a bit ahead of my narrative.

I read the Old Testament with deep interest. When I came to the New Testament, I was gripped by the personality of Jesus of Nazareth. I doubted the miracles and was offended at His dealings with the Pharisees, the religious leaders of His day. When, by His teachings, He laid bare the "filthy rags" of their self-righteousness (Isaiah 64: 6), I was offended, for though I did not then admit it, I was a Pharisee at heart, trusting in my own righteousness and ignorant of the righteousness of God. In the words of that Jew of whom we read in the New Testament (who once was Saul the persecutor of the early Christians, but became Paul the Apostle), I was among those for whom he prayed when he said, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." And he continues, "For Christ is the end of the law for righteousness to every one that believeth." (Romans 10: 1–4.)

From the time that I began reading the Bible, my ethical standards were lifted. Until that time, measuring myself by other people and human standards, I had felt quite satisfied with myself. But now, as I came in contact with God's perfect standard of righteousness, I began to realize something of my falling short in His sight. So, from the Old Testament I memorized the Ten Commandments and endeavored to live up to God's standard of righteousneess. Little did I realize then that the Law of God is summed up in this, in the words of Messiah: "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." (Mark 12: 29–31; quoted from Deuteronomy 6: 4 and 5, Leviticus 19: 18.) And how searching and startling these words, "For whosoever shall keep the whole Law and yet offend in one point, he is guilty of all." (James 2: 10.) Suffice to say, my earnest efforts to obey God's Holy Law failed to satisfy either me or God, for the following reason: "Now we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped and all the world may become guilty before God. Therefore, by the deeds of the Law there shall no flesh be justified in His sight, for by the Law is the knowledge of sin." (Romans 3: 19 and 20.) All this time I was blind to the One Who alone could impute to me righteousness in the sight of God and implant in me not only the motive but also the energy for righteousness in my daily life, even Jesus Christ, Jehovah Tsidkenu, "the LORD our Righteousness." (Jeremiah 23: 5 and 6).

One memorable June day, some months after I had become interested in learning the facts concerning Jesus of Nazareth, a Christian man gave me a pocket New Testament. This particular volume had been a treasured possession of the friend who gave it to me and he had arranged on the fly-leaf a kind of chain-reference on the subject of salvation. The first statement on the fly-leaf was, "All men are sinners." Needless to say, I realized that "all men" meant the human race and included me. The reference given was Romans 3: 23 and read, "All have sinned and come short of the glory of God." At Romans 3: 23 there was given another reference on the same subject, such as I John 1: 18, "If we say that we have no sin, we deceive ourselves and the truth is not in us," and on to verse 10, "If we say that we have not sinned, we make Him (God) a liar and His Word is not in us," and thus on through the New Testament, covering the Scriptures on that particular subject. The next statement on the fly-leaf followed the first in logical order; since all men are sinners, therefore, the second point, "all men need a Saviour." Two references stand out in my mind, though there are many more, which told me Who the Saviour is Whom all men need: (Luke 19: 10) "The Son of Man is come to seek and to save that which was lost," and, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." (I Timothy 1: 15.) In the privacy of my room, alone with God, I searched out these references, following up all the statements given on the fly-leaf. As I read, I prayed for light and determined to follow the light which was given. This marked New Testament greatly stimulated my study of both the Old and New Testaments and helped me to grasp the Gospel Message.

I continued to read the Word of God that summer, and in the autumn began attending a down-town church, where I went regularly during the rest of my stay in that city. There another true, earnest man preached the Word of God. I was often conscious of the presence of God in that place and the Gospel hymns moved me deeply.

After reading the New Testament for a short time, I recall making a notation in my diary to this effect, "I believe that Jesus was a good man, but I do not believe that He was the Son of God." Oh, how I stumbled at the claim of the Deity, the Godhood of this Jesus. So blind was I, spiritually, that I did not discern that Jesus, Himself,

plainly declares that He is Deity, e. g., "I and my Father are One." (John 10: 30.) Later, as that wonderful, benign Person called forth from my mind and heart esteem and confidence in His veracity, that His words were truth, I asked myself, "Did this Jesus claim to be the Messiah, or did others claim it of Him or for Him?" Then I exclaimed, "O God, if Jesus Himself claimed to be the Messiah, show it to me out of the Bible and I'll believe it." I do not recall what period of time elapsed between this further prayer for light and the day its answer came in the following way. I was reading the narrative recorded in the fourth chapter of the Gospel according to John (the fourth book of the New Testament). In that chapter is recorded a conversation which Jesus of Nazareth had with a woman of Samaria at Jacob's well. The whole chapter is wonderful, but verses 25 and 26 especially impressed me. "The woman saith unto Him, I know that Messiah cometh, Who is called Christ. When He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He." I could not have received a clearer, more concise answer to my prayer than this, "I that speak unto thee am He." Nevertheless, I was not yet willing to surrender my prejudice and unbelief and to exercise the prerogative of faith in Jesus Christ. Had I been willing to do so at that time, with what light I had, immediately I should have been saved, forgiven, reconciled to God, and fuller light would have been given me. As it was, I lingered in the vale of indecision, and there is no rest of heart there. In long suffering and in mercy, the Holy Spirit ceased not to reprove or convince me of the sin of unbelief (John 16: 8 and 9) and to plead with me to put my trust in the crucified and risen Son of God as my personal Saviour from sin.

During those days, I was face to face with this logical question: "Since you believe that Jesus was a good man, and a good man tells the truth, and this good man claimed to be the Messiah, then are there evidences that he is what he claimed to be? Do the Old Testament prophecies of Messiah find their fulfillment in the Jesus of the New Testament?" To answer this question, I set myself anew to a thorough examination of the Scriptures for "documentary evidence." A tract, which the man in the wheel-chair had given me, helped me in looking up these prophecies. I found, by the enlightenment of the Holy Spirit, as many have done before me and since, such a perfect portrait of Messiah in the Old Testament that none need be in ignorance concerning that Promised One.

To digress but a moment, has it ever impressed you, my reader,—as it has me—in reading the Old Testament, that it closes, I say it reverently, as if awaiting a further word from God? The Old Testament pulses with expectancy—"Some One is coming." The New Testament completes the God-given Revelation and opens with the glad message, "Some One, the Messiah, has come." And I cannot help but link with this the glad word, "He is coming again."

In comparing the Old Testament portrait of Messiah with the New Testament Jesus, I was convinced by overwhelming, multiplied, detailed evidences that Jesus is the Messiah, the Christ of God. However, merely an intellectual belief that Jesus is the Messiah has no transforming power in one's life. It is the soul that, all unworthy, looks to Jesus the Messiah, the Worthy One, the Just One, as his or her personal Sin-Bearer, once crucified for sinners, and surrenders all to Him, the risen, ascended, Living Christ—it is that soul who knows what it is to be forgiven, reconciled to God,

saved for time and for eternity, to be filled with joy and peace in believing. Thus, though I was intellectually convinced that Jesus was and is the Messiah, it was necessary that God—before whose eyes "all things are naked and opened"—should reveal to me by His Word and Spirit that I needed to be forgiven, that I needed a Saviour, a Divine Saviour, the Saviour Jesus Christ. In the light of God's perfect holiness, revealed in His Word, I came to realize that I had "sinned and come short of the glory of God." With the psalmist David, I came to realize that sin, any kind of sin, is an affront to God, the Holy One, and could cry out with him, "Against Thee . . . have I sinned." The Law of God, summed up in "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might" (Deuteronomy 6: 5) and "thou shalt love thy neighbor as thyself" (Leviticus 19: 18), condemned me because I had not kept it and was impotent in myself to keep it. But above all else, God the Holy Spirit convicted me of the greatest of all sins, the sin of unbelief, the sin of rejecting Jesus Christ, the only Saviour of sinners, Who is "the Way, the Truth, and the Life."

When, by God's grace, I came to realize my great need, I was willing to lay hold by faith upon Jesus Christ as my personal Saviour, believing the Gospel, the Good News, "that Christ died for our sins, according to the Scriptures; and that He was buried and that He rose again the third day according to the Scriptures." (I Corinthians 15: 3 and 4.) How precious to me then (and now) those words of assurance: "Be it known unto you . . . that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the Law of Moses." (Acts 13: 38 and 39.) I received Jesus as my Saviour because I was and am convinced that He is the Messiah of Israel, the Son of the living God, Who came first to "save His people from their sins" (Matthew 1: 21) and Who, upon His promised return, will be the Judge, Deliverer, King of Israel, and King unto the ends of the earth.

Yes, I came to Him, I received Him, though there were many things that I did not understand. But I came because I believed the facts of the Gospel. And since I have become a believer, a follower, a child of God, He has been such a patient, loving Teacher, and has taught me many wondrous things. Do I understand everything now? Ah, no, I have found that the Christian life which is offered in Christ to Jew and to Gentile is a growing life. It has its birth when we believe the facts of the Gospel and receive Christ as Saviour. Then it is our privilege to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Have there been trials and testings since I believed? Yes, but God has stood with me and the trials have been as nothing compared with the joy and peace of His presence and the privilege of daily fellowship with Him. Christian friends have shown me the kindness of God. May the God and Father of my Lord and Saviour Jesus Christ reward, abundantly, every one of them!

"Brethren, my heart's desire and prayer to God for Israel is that they may be saved."

May God graciously bless this testimony to your heart, and should you be in the darkness as I was, may He lead you, too, into His marvelous light that you may show forth His praise!

The Revelation of Jesus Christ

(Fifteenth in Series)

By Pastor J. C. Sisemore

OUR Scripture lesson is the 17th chapter of Revelation. This chapter and the next one form another of the parentheses which we have been finding in this book. This chapter is not given in chronological order.

A number of persons have been asking what we could find in this chapter and what the different symbols might mean. While we do not profess to know all about it, we do believe that by comparing Scripture symbols in other portions of the Word with these, we should have no difficulty in getting the truth of the main part of the chapter.

Reading the first seven verses and then considering them together with the fifth verse as the key, we have something most interesting. In the seventh verse the angel says, "I will tell thee the mystery." What is the mystery?

The Identity of the Mother of Harlots

In order to get at the truth of this mystery, we would go back with you to Genesis, chapters 10 and 11, to the story of the building of the tower of Babel. Babel, or Bab-El, as it was first called, was established by Nimrod, grandson of Ham, the wicked son of Noah. Nimrod was the greatest apostate of his day. It is said that he was a "mighty hunter before the Lord", or literally, a mighty hunter of souls against the Lord. He was an enemy of God. He left the presence of God and sought to gather a multitude after himself to follow him. He said, "Let us build us a tower, and let us make us a name, lest we be scattered upon the face of the earth." That same spirit predominates today. It is seen in the business world, the political world, the social world, and even in the religious world. The desire to leave God out and build a monument to some man or group of men, is seen in every circle. They first called the place Bab-El, which means "the gate of God." How like the people of today who are seeking to build a name for themselves but at the same time pretending that they are doing it all in the name of God! The name was soon changed to Babel, which means confusion.

It was unnatural from the very beginning. They "had brick for stone, and slime had they for mortar." Brick is made of clay and is the work of man's hand. They rejected the stone, a type of Christ and His all-sufficient provision, and used brick, the work of their own hands. That spirit has been in the world since the day of Cain's offering of the fruit of his own hands.

Ham means darkened or sunburnt. This may have been the result of his living so much in the open air. The sun does burn and darken the skin if exposed to it. Nimrod's very soul was darkened, as a result of the glorious revelation of God which he had had but which he had rejected. How many people of today are just like that! They are gospel hardened. They have heard the story of Christ and His salvation, but have rejected it so many times that they have become gospel hardened and probably

will never be saved. Not that God cannot save them, but they will probably never be willing to be saved.

The wife of Nimrod is said to have been the originator and mother of every pagan system in the world. It was the MYSTERY religion. She bore a son and claimed that he was miraculously conceived and that he was the promised deliverer. His name was Tammuz, whose worship Ezekiel protested against. This was the beginning of the worship of the woman and the child, a form of idolatry older than any other known to man and still in existence today. This idolatrous worship spread from Babylon to all the nations round about. The symbols were the same everywhere—the image of the queen of heaven with the babe in her arms. It became the mystery religion of Phoenicia and was carried to the ends of the earth. In Babylon it was Ashtoreth and Tammuz, the mother and the child. In Egypt they were called Isis and Horus; Aphrodite and Eros in Greece; and Venus and Cupid in Italy. Within 1,000 years, Babylonism had become the religion of the world which had rejected the divine revelation of God.

God called Abraham out of this heathen idolatry and separated him for the purpose of establishing a chosen people, through which channel He was to give the world the Son of God and the Word of God. Judah became polluted with this idolatrous worship in their allegiance to Baal. Babylon as a city has long since disappeared, but the mystery religion, which had its beginning there with Nimrod and his idolatrous wife, remains to this day.

When their city and temples were destroyed, the high priest, together with some of his initiates, fled and stopped first in Pergamos and set up the symbol of the serpent. From there they went to Rome, where the chief priest was established with the title Pontifex Maximus. The Pope of Rome bears the same title today. He is, therefore, not the successor of the apostle Peter, but rather the successor of this Babylonish idolatrous religion. The image of the woman with the babe in her arms is still found in every Catholic church, hospital, or school. It is then a well established fact that this whole picture is one of the old apostate false church of Rome.

You are now ready to notice the colors this mother of harlots wears. They are the colors worn by the cardinals of Rome today. How many of you were ever inside a Catholic church? Did you ever notice the gorgeous array of gold and pearls on the inside? The woman, then, that is the mother of harlots, is none other than papal Rome. Literal Babylon may yet be restored and become the political seat of the revived Roman empire, but we are here looking at spiritual Babylon, made up of the false church of Rome together with all false churches in the earth, plus the apostate members of all true churches and the unsaved of all nations. There are some saved people in the Roman church. They have been saved by faith in the blood of the Lamb, however, and not by the false system which the church practices. The saved will be taken out in the rapture. The others will be left as pictured by the Lord in Revelation 3rd chapter: "Because thou art neither cold nor hot, I will spue thee out of my mouth."

The Revived Roman Empire

Beginning with Verse 8, we have the last form of Gentile world power. The beast spoken of is the same as the beast of Chapter 13 and Verse 1. It is the ten-kingdom revived Roman empire with its seven kings or heads. This beast was, and is not, and

shall come again out of the bottomless pit and go into perdition. It is the political or governmental arm of Rome. We have already seen the beast with two heads, one wounded to death and restored to life. It is the political head that was wounded to death for several centuries, but it is coming to life again. Even now the Pope is a king over a small empire, which is no doubt just the beginning of the old Roman empire in its revived state. This may soon be brought about by the League of Nations or by the United States of Europe.

We learn that the seven heads are seven mountains, on which the woman sitteth. Many Bible students think this refers to the city of Rome, because of the fact that there are seven hills near Rome. No doubt Rome will be connected with it, but I do not believe the seven mountains refer to Rome. Mountains are symbols of a kingdom or kingdoms. There are seven kings also, one for each mountain or kingdom. Five have fallen, and one is. They are Egypt, Assyria, Babylon, Medo-Persia, and Greece. The Roman was not yet completely fallen, since it is to be revived. The king of this revived empire will continue for only a short space. This is the Antichrist and his short reign.

Now, the mystery of the beast that was, and is not, who was the eighth and was of the seven, can be none other than the prince of the revived Roman Empire. He is really the eighth great world ruler, but his kingdom is only a revival of the seventh kingdom, which was the Roman. These ten kings had as yet received no kingdom, because the ten-kingdom empire had not yet been established. They are to rule one hour with the beast when the time comes. I do not know whether this will be one literal hour or whether it is used to symbolize the brief duration of their reign.

There are some things in the thirteenth verse that need to be pondered. "These have one mind, and shall give their power and strength unto the beast." Again we are reminded of the way in which the world of today is being lined up ready for this delivery. The wealth of the world is in just a few hands; the commercial world is being centralized by chain stores and in other ways. It will be an easy matter for the Antichrist to take over all this when the time comes.

Much is being said about church union today. The Federated Church movement is not of God. Many are asking why the churches of all faiths, including the Roman Catholic, cannot unite and work together. May God grant that such a time never comes as long as the true church is in the world! It will come after the rapture, of course.

Chain Store Religion

One of the most dangerous trends in the religious world that I know of is the trend toward a chain store religion. I am no prophet, but you bear this statement in mind, if Jesus tarries a few years and you live so long, you will see chain store churches in this earth. They will have one, or maybe more than one, centralized church with arms reaching out all over the country like a huge octopus. Men are going stark mad for power. It can be seen in the church world as well as elsewhere. Men lose their heads and forget God and His Word and seek to build a name for themselves by erecting these chain store churches as monuments to themselves. It is not only unscriptural, but it is also unnecessary and gravely dangerous. Talk about centralized power and

ecclesiastical dictatorship—nothing can be more dangerous and farther from the teachings of the Word of God. Power in any sphere of life tends to make one an oppressor. No persecution has ever equaled that which has been done in the name of religion.

Notice in verse six that the woman was drunken with the blood of saints. It is a picture of the martyrs of the dark ages, when literally millions of people were put to death because they dared to remain true to the Lord Jesus Christ. It will be intensified many times during the last days.

Final Doom of the Beast

The final outcome is given here. This whole false system made war with the Lamb, but He overcame them. Thank God, Jesus is the victor! He will finally win. I have always wanted to be on the winning side, provided that side is right. I am going to win one of these days, not because I have linked up with some man, men, or system, but because I have linked up with the "Lamb of God that taketh away the sin of the world."

The waters are symbolical of the nations where the whore sitteth. She will for a brief time extend her rule to the whole earth as she rides on the beast, but her duration will be short. The ten horns, or kings, will hate the whore and turn and rend her to pieces and then burn up the pieces. It is the spirit of the Russian Red Army—communism. And let me say to you, that communism has already invaded America. The Red Army is to be reckoned with in America. For a time it will join hands with the false apostate church during the tribulation, and will then turn on it and completely exterminate it.

My unsaved friends, I urge you in Jesus' name to get under the Blood of the Lamb. You may have united with some church and have been confirmed (and confounded, too, for that matter) but unless you have trusted in the saving blood of Jesus Christ you are lost this minute. Christ stands ready to save every willing one. Come to Him tonight and take Him as your own Saviour.

Report of the Chicago Conference

THE Bible and Missionary Conference to be held in Chicago under the auspices of our Chicago Council, October 28th to 30th, as announced in our October issue, has now become a matter of history. The reports from the Conference indicate that it was a most helpful one in the presentation of prophetic truth and the need for evangelization in Europe. We are glad to give the following comments from Miss Margaret M. Griffith, our Prayer Secretary, who assisted in the Conference and gave several addresses:

> A Prophetic Conference in the interest of the American-European Fellowship, with Dr. A. C. Gaebelein, the President of the Fellowship, as teacher, was held in Chicago during the past week. The Chicago Council of the Fellowship, who planned this Conference, have been more than gratified because of the rich blessing and fellowship in the things of God enjoyed by all. God gave good weather, and the churches were well filled at the evening sessions. More than the ordinary numbers came out for the afternoon meetings for prayer and missionary messages.

Such statements as these in Dr. Gaebelein's timely messages will remain with us long: "The time is short. Perhaps we are now gathering in the last members of the body of Christ, as we labor on this 'Harvest Field' of Europe, where God is so manifestly working . . . A crisis, with these lands as the center, is upon the whole world. There is no safety to be found anywhere but in the Church of Jesus Christ . . . The prospect for the world in the present crisis is disaster; for the church, it is the realization of her blessed hope—the coming of the Lord for His own." Dr. Gaebelein's book, "Christianity or Religion", has been translated into eight languages, one of them being Bulgarian. This book is needed in Europe, where the breaking down of religions has paved the way for true Christianity. Pray for its translation and circulation there.

Those who are interested in Russia ought to read Representative Hamilton Fish's report, Number 2209, to be secured free from Washington, D. C. In it they will learn what Communism is doing in this land. "Sinister Shadows", by Edwin Marshall Hadley, gives startling facts from authentic sources as to their widespread work in the United States.

Rev. J. B. Epp, one of our field workers, had a helpful part in the Conference. Mr. Epp was born in Russia. He stated that, from personal letters he has received from friends and relatives in Russia, he has come to the conclusion that a great revival is going on there in the midst of death and distress. Because of the persecution, the church is multiplying in strength and numbers. The Communists perceive that the harder, the more severe the persecution, the more rapidly the converts to Christ are made, so that they have been considering lifting the rod from the Church. The word comes from the Christians there: "Do not pray that this will take place. So many are finding Christ, that we pray not that the persecution shall cease, but that God will give us the courage to endure and witness as martyrs, and be willing to face starvation that souls may be saved." Only two per cent of the people of Russia are in full sympathy with Communism. The remainder would gladly escape from its slavery. It is only the deeply spiritual-minded who are willing to endure for the sake of Christ that His body may be completed. The majority would gladly flee. By the thousands they are escaping across the borders.

Three needs for the Jewish field in Europe were stressed for prayer. First, that the witness would speedily go out to the Jews, ten millions of them, by the personal touch as the missionary goes from house to house and village to village and city to city. There is a twofold need for the Christian Jew. We owe him our love and sympathy when he accepts Christ at the price of being cut off from all his past, and our material support as well. He faces starvation in Europe without this. For the Jew who is called to give all his time to the work of the Lord, there is the need of providing a school where he may be trained in the things of Christianity. For the Jew who is saved to witness at his work as he earns his daily bread, a way to do this must be provided under Christian supervision.

The Conference won for these lands new readers for the magazine and increased prayer support. We extend our heartfelt gratitude to the Chicago Council for their hearty cooperation with us in the cause of Christ in Europe and Russia. May God richly bless their further endeavors!

Those in the Chicago area desiring further information regarding the work of the Fellowship, may obtain same by writing Pastor Robert J. Devine, Chairman, 1615 S. Ridgeland Avenue, Berwyn, Ill., or Mr. R. W. Ullmann, Secretary-Treasurer, 918 Keystone Avenue, River Forest, Ill. A list of the members of the Chicago Council will be found on the inside of front cover.

My Testimony

By Nikita Mosherenok

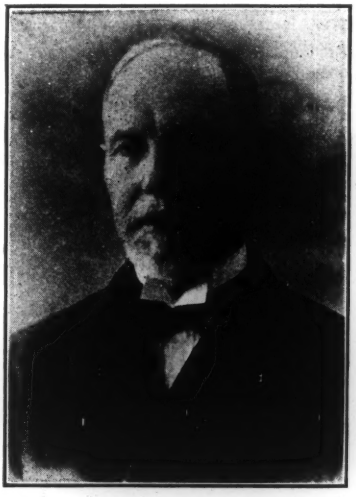
The countries bordering on Russia are strategic places to have witnesses for Christ. To stem the tide of atheism and anti-religious propaganda, strong, sturdy, and faithful men of God are needed. We are glad we have two such men in Messrs. Nikita Mosherenok and Ivan Moriakoff, laboring in Estonia. We give the story of Mr. Mosherenok, who has had about forty-five years of Christian experience. He is the presbyter of the Russian Evangelical Church in Reval. Mr. Moriakoff is in another part of Estonia, namely, in the Petchorsky District on the very frontier of Russia, being only twenty-five miles from the great, ancient, historical city of Pskov, Russia. He is a colporteur-preacher. Remember these brethren in their faithful ministries. Possibly someone would like to assume, as the Lord enables, the support of Mr. Moriakoff.

I heard the testimony of the evangelical truth when I was sixteen years of age, and at that time I thought much about eternal life and felt that I was worthy of hell. That Jesus Christ was my Saviour, I did not know. I asked the Greek Orthodox priest about salvation, but he could not tell me anything about it. I prayed to the Lord in the woods and in the fields. My conscience forbade my praying to the icons, for I knew they were not God. It was quite clear to me that I was a sinner, and I became more humble before my Lord. Then I was converted.

At the age of twenty-one, I was taken into military service to defend the Czar, the faith, and the fatherland. It perplexed me to think of defending the faith by means of guns. I met a brother in the military service and spoke to him about God's Word. Then a Greek Orthodox priest came and declared to the authorities that we were a menace in the camp because we were influencing the soldiers with the Gospel.

In 1893, when I finished my military service, the persecution of the believers was very severe, but the Lord helped me to stand. I had many conversations with ordinary police, police chiefs, and even with the governor, and the Lord strengthened me to bear true evangelical testimony. Sometimes people tried to kill me, but the Lord delivered me.

Once a police commissioner unsheathed his saber and threateningly came toward me. I tried to expostulate with him and show him that he, as a chief in authority, should not treat good people in this way. In answer, he seized me. I also was a private policeman, and had documents showing that I had served as policeman in the private home of the governor. I produced these papers. Then he said, "Why didn't you show me these papers before? I would not have treated you as I did." He wrote a report of the incident and I was asked to sign it. I refused, for there were false statements contained in it. For instance, it stated that I broke icons, and I was not guilty of this. I read to the police the 44th chapter of Isaiah, and then they took my



Nikita Mosherenok

New Testament, my hymn book, and my tracts from me. These sacred books of mine were sealed and sent to the central police. On my arrival at home, I had a conversation with the chief of police. He said to me, "The reports of the police will follow you wherever you go."

After this incident I was admonished by five priests, who insisted that I should have stayed in the Greek Catholic Church. I told them that I had not found the Greek Orthodox faith mentioned anywhere in the Bible, and I asked them how it happened that this was omitted from the Holy Book. "It is because this faith is a human invention," I said. "I believe in Jesus Christ as my personal Saviour."

In consequence of this, I was called by the priests "galley slave", "Shtoundist", "Pashkovetz", and "Baptist". I replied to all their accusations by telling them that I was simply a Christian. These people annoyed me for an entire week, but the Lord strengthened me so that in the end my arguments prevailed and the priests began to weep. I then exhorted all of them to repent.

Investigations of me and my work continued for five years. But after the first Revolution, in 1905, our Czar issued a manifesto giving liberty of conscience. The chief of police read to me this decree of Nikolai II and informed me that I was now free. I immediately thanked my Lord that He had put it upon the heart of our Czar to make this decree.

After that, I was again brought before the police twice for holding gospel meetings. Investigations continued for three and a half years, but with no definite results. Then the Czar issued another manifesto, on the occasion of the celebration of the 300th year of the house of Romanov, and I was again freed. So the Lord wonderfully dealt with me. Let Him be glorified forever. Amen.

NOTE: Mr. Mosherenok adds the following lines of appreciation: "I heartily thank the dear American brethren for their love and the help which I have received." The Lord reward the donors a hundred fold. Greetings to you all."

Colporteur Ministry—BY IVAN MORIAKOFF

I have arranged for a meeting to which people will come from three villages. On Sundays I hold my meetings in various places. The work among the Greek Orthodox people is very difficult, but many of them listen eagerly. In the village Lebez, there are souls in four homes who are seeking the Lord. We are often surrounded by drunkards, but the work goes steadily on.

The people have been inquiring about icons, so I have been compelled to speak about them to the people. Among the Russian people there are "miracle icons". Some of them are brought to the homes. In one family to whom I ministered, the man and his wife refused to kiss the icon. Nevertheless, when the priest came to this home with icons, my friends offered him some money. He refused the money, saying, "Since you have left the Greek Orthodox Church, I do not need your money." That evening the people who had brought these icons gathered together, drank some whiskey, and discussed the matter of how to stop the spread of sectarianism. This, of course, referred to my work.

Some political agitators came from Reval to our villages and reproved the Greek Orthodox priest. The latter answered some of their accusations by saying, "It is not your right to judge us priests! For this business there are the demons." These are the dark conditions by which we are surrounded. The people who heard this cried out, "Now we see what kind of pastors you are!" The priest was perplexed at first, but soon understood the seriousness of his position and began to ask the people's forgiveness.

We have had a very blessed baptismal service. Some religious enemies came to us some time ago to destroy our evangelical work, but, praise the Lord, they seem to have left us now.

WATCH NIGHT APPEAL, 1931

During recent years many Christians have gathered on the night of December 31st to pray for revival. Reasons for doing so this year are weightier than ever.

The world is experiencing dark, difficult, and distressing days. Millions of fellow-mortals are on the verge of despair. World conditions and the spiritual life of the Church are more serious than any time in the memory of the oldest inhabitants.

In other periods of depression, people in their troubles have turned to God, but there is a noticeable lack of this at the present time. As a result, the preacher can say with the prophet: "All this evil is come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand Thy truth" (Daniel 9: 13).

These perilous days constitute a challenge to God's people as similar days were to Daniel, who was moved thereby to pray three times a day for his distressed fellow-countrymen. He laid to heart the Word of God: "Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith the Lord" (Jeremiah 29: 12–14).

We would earnestly urge Christian Leaders and workers to make more of the Watch Night Services this year, as a time for prayer. And then do everything possible to stimulate the spirit of prayer during the Week of Prayer, and in the weekly prayer meetings, and in the conferences and conventions which are sponsored throughout 1932. Otherwise we shall remain in our impotency. The arm of flesh will fail us. The keenest mind will not avail. Even the intelligence of an archangel cannot solve the present-day problems in the world and the Church, without the attending wisdom and power of God which are given in answer to prayer.

Shall we not, therefore, make the forthcoming Watch Night meeting an occasion of repentance, confession, and surrender to the will of God? We must either pray or perish. Nothing else reaches the heart of God like a sincere cry of distress. For He has said: "If my people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (IIChronicles 7: 14). As we do this, may we not look for the fulfillment of these promises?

WORK AMONG MOHAMMEDANS IN BULGARIA

(Report for September)

I am preaching the Word of God regularly every Sunday in our little new house of worship. During the week I spend my time visiting the different villages. During the month of September I visited five villages and talked with the people about our Lord Jesus Christ and His teachings. I have found men and women who seem to be interested in the gospel teaching, and that gives me great joy in the work.

September 15th to 23rd, I was invited to take part in an evangelical Conference. It was held near Philippopolis. I found there an American mission house and an evangelical church, in which I preached on the morning of September 20th. In the evening I had a mission gathering in a hall connected with the church, and I used the theme, "WHO ARE THE POMAKS?" At the close of the Conference, I returned to take up my work here.

I fully believe that our Lord Himself is the leader in my work here, and He is expecting me to be strictly obedient to His leading. To Him be the glory, honor, thanksgiving, and praise from eternity to eternity! Amen.

With hearty greetings in the Lord,

CONSTANTINE MARVAKOFF.

Story of My Simple Life and Its Environment

By Alexander Dobrinin

(Continued from last issue)

The tragic year of 1914 came—the beginning of the Great War. Unprecedented patriotism burst forth in Russia, and I think that from this time we believers in the center of Russia began to weaken a little along spiritual lines. Our hearts were filled with love for our Czar and our fatherland, and we no longer remembered the recent persecutions. This is a Russian trait—quickly to forget a wrong. Our patriotism, though noble in itself, began to press out our spirituality in some measure. This "sickness" gripped me also, together with the other believers.

Our unwise government, instead of encouraging evangelical believers for their loyalty (for which they sacrificed their spirituality), began to persecute the "sectarians", calling their convictions "German faith". Any one among the Russians who was an evangelical believer, was proclaimed a German spy. The believers could not understand this attitude, for they had nothing in common with Germany except that which was common to all the world—the Gospel. Our organizations were broken up, and by and by our public services had to be discontinued. This situation was created chiefly by the clergy rather than the civil authorities. The clergy planned to stop the sectarian activity at once.

During the last year of the War, we were left almost without any services. It was a very dark time. We gathered secretly in our homes, my home being one of the places for meeting. The believers were compelled to come in one by one, at different times and by different doors. We put shades on our windows, and we did not dare sing, unless very softly. In Old Russia every house in St. Petersburg had a janitor, who was quite different from the American janitor. He carefully cleaned streets, yards, and stairs, and served as an aid to the police. Here lay our danger. By and by many preachers were banished and many believers were imprisoned. Our St. Petersburg congregation was rather fortunate in this respect.

Because of family conditions, I was for a time exempt from military service. But the war was progressing unhappily for Russia. The line of fire demanded millions of men. At last my turn came also, and I was mobilized. When I arrived at the meeting place for recruits, I was astonished to see that the Baptist Gospel Hall was being used for this purpose. That sacred place, in which I had many times listened to messages from God's Word, was now filled with the bad language of rough men in armed uniform, with hats on their heads. Some evangelical houses of worship were thus confiscated for state purposes.

I had the good patronage of some very important officials, and was therefore privileged to be enrolled in the General Staff of the Russian Imperial Armies, which was situated directly opposite the palace of the Czar. I never saw the Czar himself, but the original orders written in pencil by him personally, were sometimes in my hand. We received many messages in secret cipher from all parts of the armies at the front, and my work had much to do with them.

Many rich people considered it a great privilege to be allowed to work at these headquarters, where it was unnecessary to wear uniform and where we could even spend our nights at home with our families. However, there was a great pressure on my spirit while I was there and I preferred to go to the dirty barracks of the common soldiers. It was a hard time for all of us. I know from personal experience what it meant to the Russian soldier to be taken away from his family without being permitted to say good-bye to his loved ones, and to be carried far away in freight cars in an unknown direction. I know how it feels to walk twenty-five miles a day, some places in mud up to the knee. I have slept in barracks with open windows on very frosty nights, and have eaten in the open air when it was intensely cold. It almost happened that I was appointed to take the special officer's short course and go to the line of fire, but a severe cold and illness prevented this. While in the barracks, I could sense the approach of the terrible revolution. The nation, having lost innumerable hosts of men, became weary, but the people of the higher classes restlessly cried: "War

to complete victory!" "This army is inspired to be victorious!"

Then came March, 1917. The Revolution burst earlier than we expected. Battles began to take place on the streets of St. Petersburg. I lived near the Petropavlovsky fortress, the most beautiful place in the city. The revolutionists made preparations to attack this fortress, but it gave up without any fighting. From the roofs of houses, the old Russian police were shooting! The court was burning! Freed prisoners were wandering on the streets in their prison garb, with remnants of broken chains hanging to them! It was a triumph of the streets. In spite of the severe winter, the people almost lived out of doors, making bonfires to keep themselves warm. We did not fear the shooting—it was impossible to sit at home at this time—Russian was getting its freedom and most of the Russians expected some great changes for the better! The bleeding, beaten, ridiculed, highest statesmen of the Czar's regime were escorted through the streets by the revolutionary authorities. The people who had been oppressed yesterday now became merciless toward their conquered former rulers. The funerals of revolutionists were very solemn. Mobs were breaking all emblems of the Czar that had appeared on signs.

In the first days of the Revolution, it was proclaimed a "great and bloodless" one. Russia was then in the hands of the best of revolutionists, Kerensky, who was indeed noble and humane. However, he was powerless to suppress the rising tide of passion, and he was soon, with little effort and with no compassion, swept off the scene of action by the extreme revolutionary elements. Petersburg had been a very clean city before the Revolution, but now it became a very dirty place. The streets were covered with shells of nuts, and other refuse. Our famous Nevsky Avenue had formerly known the "raspberry ring of silver spurs" of exquisitely uniformed cavalry officers of the old regime, but now rough soldiers were the hosts of this Avenue.

The shackles of persecution for our faith were broken, and we believers came out from our hiding-places. We began to organize our meetings, which had been discontinued. It had all happened so suddenly that no one knew just how to adapt himself to the new conditions, or now to start the new program. Our heads felt giddy. Freedom without any bonds! But we proceeded cautiously —a Revolution could still be suppressed! Some of the Czar's generals, with their armies, were planning to attack revolutionary Petersburg and finish the revolt.

We held evangelical meetings in many halls, in theatres, circuses, etc. Thousands of people attended them. We arranged evangelical spiritual concerts, and Christian conferences of every kind. We held Christian demonstrations on the streets, with banners on which were written evangelical slogans, etc. We were rich in initiative, and our opportunities seemed to us to be limitless. I myself, with other brethren, preached in the great Lutheran Church and in the factories. Once I preached in a great factory theater of laborers, with revolutionary bands above my head and with armed red guards. These were the Bolsheviks of the future. They looked at us in an unfriendly manner, but they did not disturb our meetings. We tried to put evangelical substance into revolutionary forms, and we spoke eagerly about a revolution of the spirit, a revolution of bettering of morals, regeneration through Christ. We quoted liberal authors to prove spiritual truths. The goal we were striving to reach was undoubtedly a good one, but our ways to it were poor. We were naive at that time, and could not foresee what we know today.

Twice in my life I experienced a height of enraptured joy that can never be forgotten. The first time was in 1908, when I was converted, and the second was in 1917, in that marvelous Easter season when Russia received her freedom. We were intoxicated with liberty, after the persecutions we had endured before, and especially during the last year of, the war. It was as if we had lost our bonds.

We organized Evangelical Unions of soldiers, taking the Gospel into the army. Many of our preachers were ready to think of themselves as reformers. We felt that now everything was possible! Many Christians got the idea that they could no longer be satisfied with merely spiritual activity, but they must build up the civil life also. This was the real Russian spirit—we despised hypocrisy and words without deeds. We were still under the influence of the education we had received in the Greek Orthodox Church, which always taught that religion must be accompanied by

concrete good works and self-sacrifice. We discussed the subject much among ourselves, concluding that unless we could help the nation politically, we were not worthy Christians. We felt that Christian teaching must be put into politics.

Finally, our thoughts took definite shape and we decided to establish the Christian Liberal party, with a kind of Christian socialism at its foundation. This party was to be composed of church members, but to be independent of the church itself. Oh, that there may be no repetition of the day when such an idea was born! We worked out the constitution and had it printed. The older Christian brethren, who were well known throughout Russia, headed the party. I was offered the position of Vice-President of the party, and for a short time I acted in this capacity. What a pitiable crowd of people we were! We soon began to understand that it is impossible to combine purely spiritual work with Christian political activity. Not that our constitution contained anything really very bad, but we, a religious people small in number, were devoting to this activity precious time that should have been given solely to Christian work. We eagerly discussed the questions of what to do with war and how to dispose of the properties of the land owners! We felt ourselves to be, as it were, the owners of the whole of freed Russia!

My conscience could bear this no longer. I saw my great error, and soon came out of this unfortunate party. Our brethren held some political meetings in the circus. From the time of the first revolution of 1905, the English word "meeting" began to have a bad meaning as used in Russia. It was connected with loud political speeches of many words without any real results. The Russians even invented a special slang word, "mitingovat" (to hold a meeting). The former Bolsheviks liked "meetings"; nowadays Communistic statesmen do not permit "meetings". And so this Christian party now had "meetings", and entire Russia was spending its time holding "meetings". (The Christians in Russia do not hold a "meeting", but have a "gathering".) The brethren put themselves forward as candidates to the State Constitutional Assembly, but without the slightest success. Thus the party had an inconspicuous death in its fameless youth, amid the thunder of the Bolshevik revolution.

The element of earthly ambition showed itself later in other forms. For instance, nearly all the denominations started to organize Christian agricultural communes, industrial and trade cooperatives, eating-houses, etc. It was even proposed to build "evangelical towns," with such names as "The Sun", "The City of the Gospel", etc. There were three factors responsible for these conditions. First, starvation. Second, the claim of some Christian leaders to be a Luther, who should reform the whole of Russia. Third, the influence of Bolshevism. However, all these plans went to pieces absolutely. In these affairs, praise the Lord, I did not take any part. After looking at the situation as a whole, I was convinced that too great centralization of administration of our Christian congregations was harmful. Many of the believers from among the rank and file did not look into the Bible itself for guidance so much as they looked to their Christian leaders in Moscow and Petersburg. These brethren in the centers were sometimes greatly mistaken, and their errors automatically spread out among the congregations. In spite of all this, the whole body of believers was spiritually sound.

(To be concluded)

GREETING FROM JOHN GORDIUK

Mlynow, Poland,
November 4, 1931.

DEAR PASTOR HOGG:

I received your letter with the check. Thank you heartily, and all the members of the American European Fellowship. Praise the Lord! "Blessed be the Lord my strength . . . my goodness, and my fortress; my high tower, and my deliverer; my shield, and He in whom I trust." (Psa. 144: 1, 2.) "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1: 3.)

I thank you for remembering us before the Throne of Grace. He blesses us richly, according to His promises. May God reward you for your care for us! I greet you all in His precious name.

Yours in the Master's service,

JOHN GORDIUK.

Suggestion for Christmas gift—a year's subscription to THE EUROPEAN HARVEST FIELD.

God's Word Prevails Over False Teachings

By John Kovalchuk

Czechoslovakia, Nov. 6, 1931.

This past month the Lord has given us much joy and victory here over the enemies of the gospel. As I wrote you before, there have been many false teachers spreading their doctrines over this part of the country, such as Russellites, Adventists, Millennialists, and others. Some of them had been gaining some ground among these simple, ignorant Ruthenian people, who really love the Lord and the gospel truth but were being led in the wrong direction.

Some of these teachers teach that there is no hell or any punishment of the wicked and that all people will be saved, no matter what they do now or how they live. They say that those people who do wrong or sin are not responsible for it at all, that Satan is responsible for all this because he is the one that does it through weak, human nature. They say that there is no Heaven, and that all shall inherit the earth. Others teach that the Millennial Kingdom is here already. The Adventists strongly insist that if a man does not keep the Sabbath, he is lost. You can see that none of these teachings satisfy the craving of the souls of these people. These teachers do not know the real gospel truth and the grace of our Lord Jesus Christ.

When we began to hold our meetings in some towns where they were, their people also came to our meetings and the Lord opened their hearts to the gospel and they accepted the truth. They had felt in their hearts before that those teachings were wrong, but there was no one to lead them and explain things to them. Even I did not talk against those teachers—I merely preached the gospel. But the people soon saw the difference.

Three weeks ago the Russellites held their Convention in one of the central towns here. In the open discussions in these meetings, many of their people opposed some of their doctrines, proving from the Word of God that they were not Scriptural. The Convention was divided.

They announced a meeting for the following Sunday in the same town where we were holding our meetings. Many people came from the towns and villages around. However, when they discovered that we also had a meeting there, they all came to us, several Russellite preachers among them. At the beginning I announced that we preach nothing but the gospel, not adding anything or taking anything from it, and that during the sermon no one was allowed to disturb the meeting or to ask any questions, but they were just to listen attentively until the meeting was over. Then, if any one had any sincere questions or wished to talk, he could come to me and talk privately. (There is much disorder in the Russellite meetings.)

I took for my theme: "Who is the Child of God and How Can He Know It?" The Lord blessed our service. After the meeting, three leading Russellite men came to me to have a talk. They were very sincere and asked many questions. They seemed satisfied and, taking some literature, promised to come to the meeting again.

Last Sunday again the Russellites and we both had service in that town. A well known preacher of theirs came from a far-away city in Slovakia, and his coming was widely announced. To their great surprise, however, none of these Ruthenians went to hear him. Even their members came to our service. I suggested at the beginning of our meeting that if any would like to go there, he could, in order that he might see the difference and decide which is Scriptural. But none went.

After the service, appeals came from different people, begging us to come to their towns to hold meetings, especially in those towns where there were already groups of believers. Others asked us to come and hold a meeting in some town which is centrally located, so that they could come there from the towns around. I promised to visit them as soon as I could.

While the interest in the Word of God is widening, the demand for it is gradually increasing. I thank the Lord that I can now get as many Russian New Testaments as I wish from the British Bible Society in Prague, for two korons (6 cents) a copy. There is a great demand for spiritual hymnals, too, but they cost much and these people are unable to buy them. I wish I could pay at least half the price of some hymnals for them.

Revival Fires in Europe

By Miss Margaret M. Griffith

Revival the Solution of the Problems of Europe

Babson, the well-known financial expert, said recently: "As regards national peace and prosperity, it matters not whether the laborer or capitalist is in control, what is vital is the HEART motive of the one in power." Nothing short of a revival sent from Heaven can change the hearts of men. Babson continues, "Unless a revival comes in Europe and in America, we shall not see better times." Grave thinkers see the truth in the statement of M. Hagueda, the distinguished Hungarian Jew who was converted by reading the Bible and who is now the head of the banks of Hungary. Addressing business men in New York, he said: "Gentlemen, what Europe needs is your support and encouragement. If you will come across the Atlantic with the same message your Pilgrim Fathers had, Europe will be saved; if not, Europe will go to ruin."

What a clarion call to the church of Jesus Christ in America! Across Russia to the Ural and Caucasus and east over Siberia, from the Baltics to the Balkans, "they call us to deliver their land from error's chain"; for out of 200,000,000 in so-called Christian Europe, 180,000,000 do not know Jesus Christ as their Saviour. Dr. Everett Gill, an American who knows Europe, realizing the urgency of the hour, writes: "God has given us the Bible in the homeland with every potentiality; then He has given us the opportunity in the foreign field among our own white brethren; above all, in Europe, WHERE HUMAN DESTINY IS TO BE DECIDED. What a meeting of opportunities and means! May God give us eyes to see our day and its duty!"

Revive the Cry of "Evangelization in This Generation for Europe"

Europe MUST be evangelized in this generation. Europe stretches out her hand imploringly to us, saying in the words of the Prime Minister of Bulgaria, "We are accustomed to a crust of bread, and do not expect more for the majority of the land, but give us the Bread of Life." Five great facts are written on the fingers of that hand, which speak to us of the reasons for evangelization NOW.

First, Europe gave to us the gospel, and shall we fail her in this her hour of darkness?

Second, God has used the white race as His great medium of evangelization through the centuries, and three-fourths of that race are in Europe.

Third, it is around the Jew that future world events circle. Two-thirds of God's chosen people are in Europe. With a foreknowledge of the near approach of the "time of Jacob's trouble," dare we forbear to warn these 10,000,000 Jews of Europe? The poverty-stricken and oppressed, but idealistic and in most cases orthodox, Jew of Europe, is more easily won to Christ than the materialistic Jew of America. The writer witnessed Gospel Halls packed with sons of Abraham, eager to hear the gospel message. A new day has dawned for Judaism. Otherwise the following is inexplicable. Dr. Klaussner, the head of the Hebrew University in Jerusalem, granted Dr. Martcinkovsky, a Russian converted from the Greek Orthodox Church, an entrance to that Institution to deliver a gospel message to the students, most of which was in opposition to his book, "Jesus of Nazareth". (The October and November numbers of The European Harvest Field give a review of this book by Prof. Martcinkovsky after several personal interviews with the author, Dr. Klaussner.)

Fourth, Europe has experienced an unparalleled crisis. If we agree with the thought of Oswald Chambers, that God finds individuals or nations in times of crises, then this hour is God-given to win souls in Europe.

Fifth, the supreme call, far surpassing the call of the need, in its imperative demand, is the command of the Lord Jesus, "Go ye." Disobedience has brought disaster; obedience will bring blessing.

The Word of God Encourages Revival of the Church

In the face of these facts, knowing the condition of the church and the world, the Christian would sink into despair and hopelessness if he did not keep his eyes upon Jesus. With John, behold Him "in the midst" of the churches, the Head of His body, the Church. To the Ephesian Church, He is the One who holds the stars in His hand, for they are

true in doctrine and life. To the suffering, persecuted Church of Smyrna, He is the Living One to succor and sustain. To the worldly Pergamos Church, He appears as the One with the sharp two-edged sword, to correct and chasten in love. To the Thyatira Church, in error and false doctrine, He reveals Himself as the One with eyes of flame and feet of brass to destroy what hinders their work. To the Sardis Church, dead and lifeless, He is the One with the seven spirits of God, ready to revive and quicken. To the loyal, faithful church of Philadelphia, He comes as the One who has the Key of David to open all effectual doors of service. And finally, to the Laodicean Church, of which there are legion, He is still the faithful and true witness, ready to spue them out of His mouth, but willing, if repentance comes, to give them gold and clothe them in white raiment. Our living, loving Lord is in the churches to bless. He has not yet given them over to judgment; shall we? Those who are praying for an awakening are proving that revival is possible today, anywhere, if believing, persevering prayer in the Holy Ghost is made by real intercessors.

Europe in a Shake-Up for a New Make-Up

Soon the scene will change. The church will be with the Lord. The slain Lamb "in the midst of the throne", slain for the sins of the world, who took all judgment for sin, will then arise, seize the sealed book, His title-deed to this world, and break the seals in judgment. Already the shadows of the "great tribulation" have broken across Europe. Already, in miniature, the four "Horsemen of the Apocalypse" have dashed through Russia, leaving in their pathway anarchy, famine, disease, death, pestilence, and the blight of atheism. The words of the prophet, "I will shake all nations that the desire of all nations may come" (Haggai 2:7), have been partially fulfilled. "The Son of God goes forth to war, a kingly crown to gain; His blood-red banner streams afar—who follows in His train?" At His tread, the foundations of Europe tremble.

The map of Europe has changed. Twenty-two monarchies have become republics or dictatorships. "When thrones fell, altars trembled." The state churches of Russia and Germany lost their support in a day. Populations have shifted. Twelve million Russian refugees, exiles in many strange lands, witness to the greatest catastrophe in history. After the War, a million Austrians were suddenly thrown under the Fascist regime. In Poland, a million Jews starved to death, due to the loss of their largest foreign market, Russia.

The Forces of the Enemy Advance

Two great antichristian systems, Romanism and Communism, saw Europe's evil day as the signal for advance. France has gone back to Rome. In Germany, while 89 Protestant institutions closed, 800 Catholic opened. Rome has trained native priests in each land, in view of nationalism. Yet Belgium, a Roman stronghold, has experienced a reconstruction far in advance of pre-war conditions, as a result of the Gospel preached there. What has been accomplished in Belgium, awaits execution in Roumania, Jugoslavia, Poland, and Estonia.

Albert Dehner Bell, who, until a few weeks ago, when he found Christ as his Saviour, was one of six national secretaries in the Junior Atheist League of the "Four A's", related to me their activities in Europe. They number 600,000 members in Germany. Backed by the "International Godless," which operates direct from Moscow, they are at work in all Europe, planning by 1933 to have 17,000,000 enlisted. In Russia, the "Society of the Godless" claims 25,000,000 under the age of 25 years. Radek, a Soviet leader, once said, "Sweden, Denmark, and Belgium have been our greatest disappointments." And why? The Gospel served as a mighty bulwark against atheism.

The East lost her faith in Western Christianity when she saw Christian nations at war. The Gospel is the only power to rebuild that faith. Communism in league with Germany has a program of industrialization and militarization for Russia and the East. At the same time, seeking to unite the East, they are antagonizing her against the West. India is flying her flag in Peking. "Let the yellow races unite to conquer Western civilization" is a common cry. It is an established fact that 40,000 machine trucks have crossed Russia, gliding over the solid rock surface of the Gobi Desert to the heart of Mongolia, where they have transferred and stored thousands of machine guns, pistols and grenades. "Sinister Shadows", by Edwin Marshall Hadley, may be secured in the Public Library. The armies are feverishly preparing for the last great

conflict at Armageddon. Any one desiring to study current events in Europe in the light of prophecy will find H. A. Burton's "Russia in the Light of Prophecy" helpful. When Christ comes, will He find the army of the Lord with banners flying in Europe, the storm center of the world?

Revival Fires Burning

Paul Mishkoff begs you to take Bulgaria, the child nation of six millions, into your heart. With his staff of workers, including several University men, he is reaching out for the lost in 5,000 towns and cities. Like John Knox of old, he prays, "Give me Bulgaria, or I die!" Rev. M. M. Popoff, the Director of the American Bible Society, writes: "For years I had prayed for a Moody or a Finney for Bulgaria. When Mishkoff came to Sofia, and the large hall was for weeks packed a half hour before service, and young and old were testifying to salvation, and three hundred remaining over for the after meetings, I knew my prayer was answered."

The Hills, supported by the Moody Church, are burdened for the fifteen millions of Roumania. What a time of feasting and refreshing the summer conferences are! The 350 believers, gathered from 51 congregations, singing the Gospel in Roumanian, German, Ruthenian, and Yiddish, was a glorious sight. What an outpouring of the Spirit when, at the close of a Conference, the whole group would rededicate their lives to the spreading of the Gospel!

Five young women have gone to Europe under the American-European Fellowship in recent years —one to Bulgaria, three to Poland, and one to Czechoslovakia. One of them, Miss Kauffman, is now married to Charles Lukesh, and God is marvelously using these two humble servants of His to reach the thirteen millions of Czechoslovakia. They edit a Gospel folder and, by sending it to Post Office employees, who in turn pass it on, they help many inquiring souls from all over the land, lost in the darkness of Rome. Their regular appointments are conducted weekly in four languages.

Jugoslavia is a needy land. Only 47 congregations, with 60,000 adherents, are professing Christians from among her twelve millions. Dare we longer neglect them?

Pray for the Bible School at Saint Andrae, which is training workers, and for Pastor Monsky, who is planting mission stations all over Austria.

Not more than one-fourth of the population of Estonia have heard the Gospel, and yet, when Prof. Martcinkovsky was there in Dorpat, a University town, 1,000 came to hear him and many were saved, from among Greek Orthodox, Roman Catholic, and Jewish circles.

Just three per cent of the 27 millions of Poland have heard the Gospel. Warsaw, a city the size of Detroit, with 400,000 Jews, did not have a single Christian magazine when the writer was there a few years ago. Think of it! Brother Przeorski, a converted priest, has been editing a Polish magazine with a circulation of 2500 for the past two years, due to gifts from some Christian friends. It is read by 140 priests, 200 ministers, and other prominent people. Our hearts rejoiced recently to learn that a priest was saved through it and is now preaching the gospel of Christ. A group of Polish ministers decided that 100,000 tracts monthly would not meet the demand. The young women in Warsaw took several hundred children out of the city to the country, in groups of twenty, for ten days. What miracles are wrought! Some fathers testified that their boys were completely changed. The Word of God is the chief text-book. The time is ripe for a Christian Home, under native supervision, for Jewish boys, in this nation of 3,500,000 Jews. Think of this opportunity and pray for the Home!

When at last we stand by the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," and there, with men of all nations, eat of the tree of life "in the midst of the street of it," no man or woman will regret having prayed, "Lord Jesus, give me the privilege of evangelizing a nation." And why not? Men are expecting great things in world affairs. Let us expect great things from God.

A FEW STATISTICS FROM POLAND

Up to the first of January, 1931, there were 63 congregations of Russian, Ukrainian, and Polish Baptists. There are 248 mission stations. During 1931 there were 584 baptized; in all, 4510 have been baptized. They own 31 Gospel Halls. In about a year they collected among themselves about $7,000. There are 691 Polish believers, 1895 Ukrainian, 1512 Russian, and 448 Czechoslovakian.

SPECIAL ANNOUNCEMENT

Vernost, a Russian monthly magazine edited by Mr. Alexander Dobrinin, is meeting a real need for spiritual literature among the thousands of refugees scattered in many countries. This paper goes into over thirty different countries and is an antidote to the mass of atheistic and communistic literature distributed so largely amongst these refugees. May we ask for your prayers that this ministry be sustained and extended. The burden rests heavily upon our brother Dobrinin, as he longs to help his people. Any who would be led of God to help in this work can send their gifts to the office of the Fellowship. We know of no other ministry that has such far reaching possibilities as this magazine work of Mr. Dobrinin.

GRATITUDE FOR HELP RECEIVED

In the June issue of THE EUROPEAN HARVEST FIELD, we mentioned some special needs among believers in Estonia and Finland. Some money was sent to them by the readers of the magazine, and we now print the following words of appreciation:

"Please thank the American Christians for the help which I received from them through you. I lack words to thank them sufficiently. May our gracious Lord reward them abundantly for their brotherly love and Christian care. My health is somewhat better. My wife is still in the same condition, but my boy has contracted tuberculosis. The help of the American Christians has comforted us in an unspeakable way."

J. A. FOMINIKH, Estonia.

"I have received the five dollars you sent me, also one dollar some time ago, and through this I see how our Saviour cares for me. My spirit had been very heavy, but I rejoiced when I received your help. This money was used at once for the needs of my wife, who is sick."

S. BABASHKIN, Finland (also tubercular).

"I thank my Lord that He led His children to relieve poor people and that you heard the voice of God and opened up the door of your heart to supply my need. I gladly received the help of the American Christians, and for this money I shall buy shoes, for they are just what I need for the coming winter. Again I thank the Lord and all of you."

T. J. PETROFF.

CHILDREN'S WORK IN BULGARIA

BY MISS P. DIMKOVA

My work is going on beautifully. God is blessing me, and the work is almost doubled. Of course, this makes me unusually happy and grateful to the Lord. However, Satan is not sleeping. He is doing all he can to prevent the development of the Sunday School work, but the Lord is with me. In spite of severe persecution, I have about 80 children who come regularly and enthusiastically to the Sunday School. I need your prayers very much, not only in the Sunday School work but in all the work which I am doing for the Master. You will soon receive my report which will cover the whole field.

A WORD FROM ROUMANIA

On August 23rd, the people of the village of Prince Carl celebrated Thanksgiving. The Gospel Hall was crowded, and the believers thanked the Lord for the gifts of the field which He had given them. There were 49 baptized, among them being an old woman 101 years old. 200 believers took part in the Holy Communion.

"SVIET ZIZNI.

A Missionary Journey in Poland

By Jacob Repecki

(Former Student at Radost)

(Continued from last issue)

In Pruzany we had an afternoon meeting for the Jews on Saturday. The chief of police, who is showing a real personal interest in our meetings, was present, and this was a great help in preserving order. During Mr. Sofer's address, some one in the audience shouted, "Mr. Gitlin preaches nicer," upon which Brother Gitlin, in the twinkling of an eye, got up and shouted in reply, "But Brother Sofer lives nobler." And then, patting Brother Sofer on the shoulder, he told him to go on with his message. This was touching.

At the close of the meeting, the Jewish youth crowded like bees around the platform, asking all sorts of questions of the Jewish brethren. After a while, however, the chief of police asked them to clear the hall, which they did, after shaking hands warmly with Brother Gitlin and Brother Sofer.

We had hardly finished our meal before the Jewish youths began to crowd the house, some asking for literature, some bargaining for New Testaments and Bibles, others arguing, while a few were really inquiring. The evening meeting was accompanied with much blessing. Every meeting seems to grow larger in numbers and richer in blessing. Both Russians and Jews were present.

The following evening (Sunday) we had a formal discussion time with the Jewish youths. From 50 to 70 of them remained for it. There is a Hebrew High School in this city, hence there is an enlightened and cultured crowd of Jewish young people, most of whom are Zionists-Revisionists. Their questions were not of the orthodox type, but of the modernistic, and we had to defend the general ground of orthodox theology. The brethren redeemed the opportunity by presenting the Gospel to them at every turn. Two of the opponents came to see us at our home after the meeting, and bought from us two Old and two New Testaments.

After holding meetings in several small villages, we turned our steps toward the village, Glenboki Kent, which lies right at the beginning of the famous Bialowiez Forest. Here we lodged in the home of some well-to-do peasants. For the first time, every one of us slept in a bed by himself. Usually we all sleep in a row on the floor, which has been well matted with straw. Some of our party were surprised to find still in use here the "lutchina", that is, the lighting of nicely chopped pieces of wood for a light, instead of the more expensive oil lamp. It gives a nice bright light all over the house, and warmth as well.

This village is noted for its large wooden houses. They can afford it, since lumber is much cheaper here. Our evening meeting took place in one of these large houses. There were present believers of six nationalities—Ukrainians, a number of White Russians, one pure-blooded Great-Russian, one Pole, one German, and two Jews. We sang hymns in Russian, Polish, and German. Upon request, Brother Sofer and Brother Gitlin rendered a duet in Yiddish. At this meeting we had an order for eighty-four New Testaments.

The next evening we preached in a semi-Jewish village named Popiliowo. It was the first time that a gospel meeting had been held there. Some Russians were present, as well as Jews. Brother Sofer preached in Yiddish and Brother Gitlin in Russian. There was an open platform after the meeting. Literature was distributed to the Jews. We were thanked for the meeting and invited to come again.

We were accompanied home by a number of young people, believers from several villages on the outskirts of the forest. We reached a place in the forest where there was a large, rectangular area of cleared ground. The earth was covered with an untouched layer of snow; all around us was the black border line of tall pine trees; and above us a beautiful silver moon, reflecting in thousands of little sparkles in the snow. We were at a crossing of the ways. Our sledge was stopped, and there a few hymns were sung. How sweetly solemn they sounded in the midst of the beauty of God's nature! A redeemed group of people and God's wonderful handiwork in nature—how beautiful and inspiring!

The next day we journeyed toward the town of Bialowiez, which is situated right in the midst of the renowned 100,000-acre forest, formerly the personal property of the Russian Czar. Our way lay right through the heart of the forest, and in

order that we might see the most virgin parts of it, our brother took us through the hunting roads and other narrow roads. It was the last day of winter. The snow was still hard enough to drive on, and yet it was warm, the sun shining in its full strength. The writer not being a poet, and this not being written for the purpose of description, we shall have to omit giving a full description of the remarkable scenery. We rejoiced in heart and thanked God for His mighty arm and artistic hand. We were privileged to see wild goats. Then we kept straining our eyes to see a wild boar, or some of the other animals that walk freely in some parts of this vast forest, but we did not succeed. However, we saw the next best, for when we arrived at our destination, Brother Sofer and I went to the Palace of the former Russian Czar (which is now turned into a museum) and saw specimens of all the living creatures found in the forest, from the zubra (a kind of buffalo) down to worms. We also strolled in the park where the Czar took his walks, and stood before the church which he attended. Our thoughts were solemn ones. We felt that we had rather be doorkeepers in the house of our Lord.

The evening meeting was the first of its kind ever witnessed there. The hall, a simple house of prayer, was more than crowded with eager people, mostly Russians but quite a sprinkling of Jews also. There were also some Roman Catholics present. The Word of God was preached in power. The audience listened attentively, with their bodies stretched forward, their heads lifted, and their eyes fixed upon the speakers. There was a holy awe in the room—God was speaking to hearts. Literature was given out to the Jews, and replies were given to some questions that were raised. For the first time in our journeys, one young Jew raised his voice in defense of us, so the Jews turned their attention to him, accusing him of having been bribed by us.

By the next day, the snow was beginning to melt. It was a time when it was hard to go either by wagon or sledge. We were journeying toward the town of Sheroshewo, 35 kilometers away, where a meeting was to be held for the Jews at 12 noon. We had to walk a good part of the way. We were on a wagon, and each time the wheels fell into the ruts, we received a shock. Walking was no pleasure, either, for we got wet and muddy.

When we reached the town, we met some of the brethren who were impatiently awaiting our arrival. We were two hours late. As the brethren greeted us on the street with a holy kiss, the Jews recognized us as the missionaries who were to preach that day. One Jew after another began to follow in the rear of our party. The line grew longer and longer until it turned out to be a real procession. By the time we reached the house in which the meeting was to take place, the entire street was black with Jews dressed in their Sabbath garb. It seemed to me like that procession that followed our Lord in such numbers that little Zaccheus could not see the Master.

The people began to criticise us for taking them into a small house. (As a matter of fact, it was the largest available.) Some suggested that we get the synagogue; others, that we secure the large shop of the fire brigade. We got into the house. One of the brethren suggested that every bit of furniture be taken out of the room. A policeman appeared to keep order. Soon the mass of people tore through the line and got into the house. Our Brother Zabko gave the first message in Russian, telling the people how sorry he was that he, as a Ukrainian, used to be an anti-Semite, confessing to them that he did it in ignorance and witnessing to them of what the Lord had done for him, and how he loves the Jews now and has very sweet fellowship with Hebrew Christians. This prepared the hearts of the Jews. Our Brother Sofer then spoke, and then Brother Gitlin.

This was the first gospel meeting held in this town. The 500 or more Jews, in the house and all around the many windows, stood spellbound listening, only now and then quietly sharing impressions with their neighbors. What a sight to behold, as it were, a sea of Jewish heads uncovered before the uplifted Christ! The brethren had to stand up on the benches and shout out the message at the top of their voices, in order to be heard by all present. It was inspiring. Some Russians who could not understand the Yiddish, wanted to get out, but others begged them not to disturb the whole standing mass of people.

When the gospel service for the Jews was over, the Russian Greek Orthodox people protested, saying that they wanted a sermon preached in Russian. The lady of the house said that she had

allowed the use of her house so that she also might hear a "good word". Others began to scold the Jews, asking whey they did not have the visitors come to the synagogue if they were to preach to them only. The Russians kept on protesting and blaming us, accusing us of partiality and demanding that another meeting be held exclusively for them in the Russian language. Finally, we granted their request and again had hymns and prayer, after which Brother Gitlin was asked to repeat his messsage in Russian. Many of the Jews came in again and listened. Much literature was given out after that meeting.

There is just one believing family in that town, besides a backslidden brother. This believing family made a good supper for all the believers that came especially for this meeting. There were over twenty at the supper table.

The brother in that town who is backslidden was carried away with vegetarianism and theosophy. We are glad to say that he is now showing signs of coming back to the truth. Perhaps God touched his heart at that meeting. He is a rich man and could help God's cause.

It was getting quite dark when we walked out of the town on our way to our central point, the city of Pruzany. Yet, all over the town, groups of Jews and of Russians were discussing the meeting. All along the way, we were pointed at as we passed through the streets. Of all the meetings we had, this one was the most impressive.

(To be Concluded)

CHILDREN'S MEETINGS IN HUNGARY

By Eugene Nagy

At present I am conducting meetings in the Council Chamber of the Reformed Church High School. The children seem deeply interested in the topics. On each occasion, the attendance seems to be doubled. We have a regular Bible lesson, followed by Scripture verses experimentally illustrated. The last one was from Proverbs 20: 1, showing on the white of an egg—which, chemically, is almost identical with the human brain—the fearful effect of liquor on the brain. Holding up the glass containing the egg-white, the alcohol was put on top of it and mixed for a second. The egg-white became practically cooked, and the children were amazed.

EUGENE NAGY

This is then followed by other remarks as to the terrible results of its use—crime, immorality, and disease for both user and offspring. The previous lesson was on the "Light of the World" (John 8: 12). This was illustrated with large and small lighted candles, showing how even children can become lights to grown-ups, etc. I know the Lord's blessing is on this work and He will cause it to bear a rich harvest.

Then we have a half hour of gospel songs from the little booklets I had printed through your generosity, dear friends. These are translations into the Magyar language of our sweet American sacred songs. I accompany the singing on my violin. To make it interesting to them, I first sing it to them in the original English, which they enjoy immensely. They love these songs, and thus far know two by heart: "Blessed Assurance" and "Guide Me, O Thou Great Jehovah."

I ask your earnest and special prayer for this and all my work here, of which the Lord knows every detail and for which I remained here, longing at times to see my loved ones but always joyous and trusting in the Lord. I thank you all for the prospect that, with your kind help, my new booklet will be published here for free mailing to the proper persons.

Joyfully Enduring Hardness as a Good Soldier

Lodz, Poland,
October 21, 1931

VERY DEAR FRIENDS:

We are somewhat late this month in sending our letter, but we have been on gospel trips about five days out of a week, and for this reason the delay could not be prevented. We undertook six different trips, visiting fifteen villages and towns and holding more than thirty meetings. All in all, we covered about 1,000 miles. Sometimes we were sandwiched into crowded autobuses; at other times we took great care to get through inundated areas in the pitch dark of night without losing our shoes or our courage. At times we paced through sand dunes for many miles with a large handgrip on our back loaded with tracts and gospel literature, until we were bathed with perspiration and tired and worn by the time our destination was reached. Still other times we traveled by steamer at all hours of the night, or jogged along some lonely country road on top of a horse-drawn springless wagon, until every bone in our back hurt and our legs had become so stiff and cold that we could hardly stand on them for a few minutes. Yet we forgot it almost as soon as we had passed through it. Every trip has a happy end, at least they have had thus far, and we praise God for it. We know we are on the way that leads home, where there will be streets of pure gold, and mansions not made with Portland cement nor by the will or hand of man.

Among the meetings mentioned above were Sunday School classes, Young People's Societies, Jewish young men's classes, and especially preaching services. Between the meetings, the sick were frequently visited—some suffering from cancer, tuberculosis, and other diseases. Then there are usually numbers of Christians who must be spoken to because of their backslidden state or because of their troubles with one another. The mornings were usually spent in traveling to the next meeting place, the afternoons in visitation work, and the evenings in preaching the gospel.

The gospel tract ministry has been developing from month tc month. We thank God that some English friends have this time provided the means for, and entrusted us with the distribution of, 20,000 Polish and 20,000 Russian gospel tracts. The latter have already come off the press, and several thousands have been sent out. Outside of this provision, American friends have provided the means to print 10,000 four-page Polish tracts and 20,000 two-page Polish leaflets. Nearly one-fourth of them have already been sent out. Within the last month and a half, we sent out about 200 pounds of gospel tracts to about 35 Christian workers and ministers of the Gospel.

The world crisis has left some impression on our stock of gospel literature, and we feel greatly in need of the prayers of the people of God for this work, for ourselves, and for funds to carry on this tract ministry. There are about 130 Christian workers and churches to whom we have been able to send larger or smaller quantities of the tracts. Through some friends, we could supply 70–80 copies of "Jesus Is Coming" for the Roman Catholics who again and again have sent in requests for them. Then, there are requests coming in constantly for Bibles, Testaments, and Gospels. As far as funds permit, we try to fulfil the requests.

May we yet thank every one who remembers Eastern Europe and its needs before the Throne of God, and who, by letter, occasional booklets, tracts, and devotional messages and gifts, endeavors to encourage us on the field. Though we do not always find time to thank these dear ones individually for every service of love, yet we do thank God daily for all the friends, known and unknown, who often think of us by sending us a Christian magazine, letter, or message of cheer.

In His Service,
FRED AND MARTHA STETTLER.

"VERNOST" READ IN PRISON

In Roumania and Poland there are some evangelical believers in prison because of their faith. There is still some persecution of the believers in these countries. These prisoners are reading the *Vernost*, which is brought to them regularly by their brethren, and they warmly express their thanks for this comforting magazine.

Suggestion for Christmas gift—a year's subscription to THE EUROPEAN HARVEST FIELD.

"GIVE YE THEM TO EAT"

Christmas is coming, bringing happiness and good cheer to most people, *but not to all*. Think of the exceptions—the outcast and unfortunate; the friendless and those who hide their poverty to preserve their self-respect; the suffering Armenian and Russian refugees in Bulgaria. Scarcely conceivable—thousands of refugees without enough food and clothing—it makes the situation beyond our possibility to help. Thousands of old men and women and children are thrown upon charity.

It is impossible to estimate the probable mortality as these thousands of destitute people try to weather the rigors of winter in their awful condition. They are daily visited by our workers, who understand their ways, share their burdens, relieve their distress, and preach to them the gospel of life and peace. Our Mission acts as almoner for God's stewards, whose gifts are distributed wisely and accompanied in all cases with the gospel message.

"What can be done?" will perhaps be asked. Let me draw the picture. A small, very plainly furnished room; a tea table with about fifteen refugee guests sitting around it; good, hot tea and substantial slices of bread served by our Bible woman; cheery, bright talk, a hymn sung very softly so as not to attract attention outside, a few words of united prayer, an atmosphere of warmth and peace, a coming together in mutual sympathy—and see how the faces change! Their eyes light up, they smile—those poorest of the poor who had almost forgotten how to smile. They are touched and grateful, the soothing, healing atmosphere of loving kindness is doing its work, and the effect of it will sustain them for days. Oh, for a cloud dispelling atmosphere, even for a while! Then these people will lift up their heads and believe in Christianity. Seeing Christian testimony, not merely hearing it, melts the frozen heart and prepares it for the gospel message.

GROUP OF REFUGEES

Think of your manifold homes, refuges, and shelters for all needy ones; of your bright meeting halls; of the possibility of adapting your ministry to all sorts and conditions of men! And look at us in the cold, dreary Northeastern, having nothing! Nothing! And yet we so long for a little tent, pitched in the desert, where sinking souls might get a drink of soul-reviving water, a taste of the Bread of Life out of God's Holy Word, and where the humble, loving service of His children might help them to believe that "God is love."

Help our BULGARIAN GOSPEL MISSION, which employs evangelists, colporteurs, and Bible women—all from among the people, carefully chosen, sound in the faith, and all out for souls. We ask in prayer, and we trust that gifts will be made in the same spirit. Thus we will go forward without fear, in confidence that our friends, who have never yet failed, will come forward with fresh tokens of their generous sympathy, making us their alms-bearers and enabling us to increase our service in this needy field.

Will you send your Christmas gift now? In His name, we beg you not to say, "Go and come again and tomorrow I will give, when thou hast it by thee."

Contributions, small or large, will be gratefully received and acknowledged by our treasurer, Colonel E. N. Sanctuary, American-European Fellowship, 1213 North Franklin Street, Philadelphia, Pa.

Yours in His faithfulness,

PAUL L. MISHKOFF,

Supt. Bulgarian Gospel Mission.

A Load of Firewood for a Bible

BY JAN WLADYSIUK

One day my wife went to a market place and bought a load of firewood from a peasant. When he brought the firewood and unloaded it in the yard, he came into our house. I began to talk with him, asking him whether he had attended any gospel meetings. He said, "No, I have not, because I do not have any decent clothes. But I wish I could get some kind of book to read." I told him that I have books, and I brought out a Russian Bible. He said that for a long time he had been looking for a Bible and had a great desire to possess one, but he had had no opportunity. His countenance beamed with joy as he looked at the Bible, but he had no money to buy it. The money he had received for the firewood was not enough to buy him salt and kerosene oil. After a moment of thinking, he said, "Will you give me this Bible if I will bring you another load of firewood?" I said, "Yes, bring me the firewood."

After a few days, the man brought a load of firewood, for which I gave him the Russian Bible. Taking it into his hands, his heart was filled with indescribable joy and he exclaimed, "Now I have the Bible for which I have been looking so long!"

Many people in our land (Poland) have such a great longing for the Word of God that they are ready to exchange anything they have for the Bible. There are many, however, who have nothing to sell or exchange in order to get the Bible. Their souls are hungry for the Bread of Life. The Lord who called us to work in His vineyard, said, "Give ye them to eat." *But I have no Bibles to give and the requests are so many!* Therefore, I am praying to God and asking you to supply our hungry people with the Word of God.

Roman Catholic Policeman Preaching the Gospel

BY JAN WLADYSIUK

One beautiful Sunday morning I went to the village of Pieski to preach the Gospel. Many people came to the meeting to hear the Word of God. Many rebels, whom the Russian Orthodox priest instigated against us, also came to destroy our meeting. When these antagonists of the Word of God began to speak at the meeting, saying that man has no soul and that there is no life beyond the grave, the Roman Catholic policeman, who had been sent by the local authorities to preserve order, began to speak to them, testifying from the Scriptures that man has a soul that shall live beyond the grave. He also testified that the New Testament is the only ground or foundation for the Christian's faith, rule, and practice.

Thus we had a very wonderful and most blessed meeting, at which many hearts felt the presence of the Holy Spirit and were filled with peace from above, and many expressed their desire to serve the Lord.

NEWS FROM RUSSIA

(Translated from the Russian)

LETTERS FROM BELIEVERS IN RUSSIA

We are receiving letters from our brethren in Russia, and it is interesting to note how much some of them have to say about the intense industrial activity of the Soviets. In these brotherly letters it seems strange to read of the great success of the Bolsheviks in industry, and then to find, scattered here and there throughout the letter, sentences telling of their abject poverty. They do not have the common food staples. They no doubt must praise the work that the Bolsheviks are doing and thus appear to hide the true state of affairs. In a recent letter we read, "We do not print the Bible any more because it is considered unnecessary in modern Russia, and, as a result, this book is very scarce; but through the Scriptures we see the true light of life and we receive joy, peace, and rest."

Another brother writes: "I was taxed to the extent of about $3,000. Of course I was unable to pay this, and consequently I was literally robbed. My spectacles, money, clothing, domestic belongings, linen, in fact, everything was taken from me. I tried to appeal to the central offices to get my things again, but was not successful. In spite of all this, let our God be glorified, even though we lose our possessions."

A FATHER'S GRIEF

Through the Russian press, we heard of a medical doctor,——, who was banished to the terrible "Solovetsky Monastery". This place, which was formerly a sacred one to the Greek Catholic Church, is now the most sorrowful place in the world. This doctor left his boy in Central Russia. Some time later, the child wrote his father the following typical letter: "Dear Daddy, I cannot go to school because you are a counter-revolutionist. Sweetest Daddy, please write me a letter saying that I am not your son. You truly are my Daddy, and I will always love you, but this letter is necessary for me in order that I might be accepted in the school." When the father received this letter, he broke down in agony of spirit and since that time has had to be under medical care.

TREATMENT OF PRIESTS IN EXILE

Further information has come through the Russian press concerning the Solovetsky Monastery. There are Greek Orthodox priests there who are compelled to submit to old prison regime. The order of the GPU is that, in response to their command, they must answer as loudly as possible, as soldiers do when the roll is called. First, second, third, etc., and this command is very often continued for several hours. Here is an example of their treatment. The guard addressed a priest in a very rough voice, bidding him go as swiftly "as a bullet from a gun." Of course the priest tried his best to fulfil the order, for fear of consequences, but was greatly hampered by his church robes. A guard roughly says to a priest, "How many years have you sung Hallelujah?" The priest answers, "Twenty-five years I have been a priest, Sir Chief." Then the guard continues, "If you have sung Hallelujah for twenty-five years, then you will be well trained to fulfil our commands." This is a typical case.

PRISONS BECOME PRAYER HOUSES

The Bolsheviks are doing everything in their power to free the country from worship of God, but it can be truly said that there never have been truer Christians in Russia than at the present time. It seems as though nowhere in the world people pray so much and so eagerly as they do in Russia. Prisons are prayer houses. It is great torment to be in prison and to undergo unspeakable suffering, but it is more terrible to realize that every evening you must be ready to be put to death. When you hear the sound of people walking during the night, the thought comes involuntarily, "Perhaps it is my turn tonight." Long imprisonment leads every one to appreciate the Christian life and the joy of having God's favor. People are dying in peace in the midst of these terrible conditions. Sometimes the cruelty of the persecutors is goaded on, to some extent, by weakness or failure on the part of the believer, but God's hand is guiding His own.

A spirit of indifference toward politics is appearing among Russian laborers, and the influence of believers of many denominations, and of church people generally, is being noticed upon them. A Russian laborer writes about this in the *Socialistic Viestnik*.

CRUEL METHODS EMPLOYED BY THE GPU

A peculiar class of Russian sectarians called "Doukhobory" (people striving for the spirit), were banished to the terrible Solovetsky Monastery. There were sixty-five in all, and they were compelled in this place to endure sufferings of every kind. First of all, they refused to tell their names. They said they were "God's Sons." They were severely beaten for this. They begged the agents of this terrible GPU to shoot them. After this, their punishment was increased and they were sent to the woods and commanded to build huts in the earth. They were supplied with the tools for these buildings. After all that, they still refused to tell their names. They were again beaten with whips by the infuriated agents of the GPU. The relatives of these poor people sent them dry, black bread every month, but they did not receive this. Every day they received 300 grams of bread and "hot food", which was nothing except hot water with a little millet. One after another died.

At a conference of agents of the GPU, their chief said: "The sooner we are free from the priests, paters, Mohammedan priests, monks, and sectarians, the sooner we shall have socialism. We must never give them rest, NEVER! Our struggle with this element must be cruel and merciless, and we must apply all methods to oppress them. None must be left alive—neither priest, nor monk, nor sectarian. Every agent of the GPU must remember this slogan constantly and act according to these instructions." After this conference, a circular to this effect was sent out.

—*From magazine, "Rul".*

INTEREST IN MEETINGS IN MOSCOW

A brother in the ministry writes from Russia: "In my old age, life in Russia is of course very trying. However, when I come to my home I can rest in it. I receive $50 monthly in the factory where I work, but it is very difficult to live on this money now in Russia. We have evangelical meetings in three places in Moscow, and our meetings are overcrowded." This letter was written under date of September 7, 1931.

A Sermon from Modern Russia

(TRANSLATED FROM THE RUSSIAN)

"Whosoever will come after me, let him deny himself, and take up his cross and follow me." Mark 8: 34.

Peace be unto you, beloved. The Lord has put it upon my heart to write you about some things which have not yet been attained in our lives, but without which we cannot grow spiritually. If we cannot love, if we cannot forgive, how can we be disciples of Christ? I should like to ask you, What does it mean to deny yourself? Naturally, the aim of Christianity is to restore lost man to the image of God, to lift him from the low condition of the flesh life to the righteousness of Christ. Our purpose is to unite with the sinless Christ. We must possess His character, and His life must enter into our life. Then we are truly the children of the resurrection. Phil. 3: 10, 11. First of all, it is necessary to deny one's self. Then we proceed step by step in our spiritual development as the spiritual man is being transformed. II Cor. 3: 18. We need to grow into the likeness of Christ.

But, to our great sorrow, we find that many of God's children do not see the necessity of this which is so essential. Some believers confuse this with their first Christian experience, and many Christians do not think anything at all about it. The Apostle Paul told about "baptism into death". (Rom. 6: 3–11). Our Christian progress is a continuous process throughout our whole life. If the believer abides in close and deep fellowship with Jesus, he will undergo deep suffering. None of our sorrows come to us by chance, but are according to the will of God. Sometimes we think that we have a bitter experience because we have been careless, but it is not always so. In everything, God is working out His plan. "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." (Rom. 8: 28.) If the Christian belongs entirely to God, this word of the Lord is fulfilled in his life.

The true Christian knows the meaning of "Not

I, but Christ liveth in me." (Gal. 2: 20.) To deny one's self means to be less than others. It means to count yourself as nothing in your private life, in the life of the congregation, etc. Psalm 22: 6. Self love, pride, desire for power, every expression of the self life—what can be done with all this burden? How can we be freed from all of this which is so much a part of ourselves? We know that it is very difficult to die to self for Christ's sake, but it is necessary, and again I say, necessary. We can only feel the sweetness of following after the Lord when we deny ourselves and take His cross upon us. With Him, it is easy, and His burden is light. The Apostle Paul gloried in the cross, not only because he was justified by it but because he himself was crucified unto the world. Gal. 6: 14.

It is grievous to see how some Christians treat the cross. They try to make compromises with it so that their life may be more comfortable or apparently more profitable. Possibly they have "holy impulses" at times, but the moment they touch the cross, many of them turn away from it. For this reason, spiritual strength is lacking and progress in the Christian life is retarded. Christ Himself, our dear Redeemer, His character, His deeds of self-denial—where are all these in the life? We are cumbered with vanity, and Christ is little seen in the life.

In one of Napoleon's battles, one of his regiments lost their banner on which was the image of an eagle. Napoleon asked his men: "Where is your eagle? Your ranks are in order, you appear to be in good health, but where is your eagle?"

Dear brethren and sisters, you are shoulder to shoulder in your ranks, your appearance is that of health, but I ask you, where is your cross? What can you tell of an experience of tears, crying, and inner struggle? What are your spiritual efforts to overcome yourself, to overcome the old Adam, who is full of pride, avarice, love of self? What can you answer to the Lord, who understands even the dividing of soul and spirit? "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Hebrews 4: 12.)

I know many of you have heavy personal crosses, but that is not what I mean. There is another cross for you, the one that was borne by Paul and by thousands of God's true children. Let us leave everything for the sake of Christ. Only in this way can the spiritual man grow and we can know our Christ in His fullness.

Beloved, I greet you heartily. I write this, being inspired by our Lord Jesus, and remain, with love to all of you,

Your brother, ————.

NOTE: We have the name of the writer of these lines, but feel that it is not wise to publish it.

INNER CIRCLE PRAYER BAND

GOD IS CALLING FOR ENLISTMENTS FROM AMONG BIBLE CHRISTIANS FOR

PRAYER WARFARE

Against "the wiles of the devil," against "principalities and powers," against "world rulers of darkness," and against "wicked spirits" (Eph. 6: 12).

Will you respond to the call?

In I Timothy 2: 1 Paul exhorts that "first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

Are you doing it?

Will you not organize a Chapter prayer band in your church, mission band, or group of Christian workers? No compulsory expense incurred in such organization. God will do "abundantly above all that we ask or think", if we will but offer consistent, constant, concerted prayer to Him in Christ's Name!

If interested, write

INNER CIRCLE PRAYER BAND
20 South 11th St.,
Minneapolis, Minn.

Can we serve you in getting your Christmas gifts in Bibles? A Scofield Bible makes a useful present. We shall be glad to send you a price list.

Statement of Receipts for October 1931

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
10056	$25.00	10095	25.00	10134	6.00	10173	10.50
10057	15.00	10096	5.00	10135	20.00	10174	1.00
10058	7.75	10097	52.00	10136	5.00	10175	1.00
10059	3.00	10098	10.00	10137	3.00	10176	10.00
10060	100.00	10099	10.00	10138	5.00	10177	91.00
10061	10.00	10100	16.00	10139	1.00	10178	1.00
10062	6.00	10101	100.00	10140	1.00	10179	5.00
10063	1.00	10102	20.00	10141	1.00	10180	5.00
10064	2.00	10103	30.00	10142	1.00	10181	11.00
10065	1.00	10104	50.00	10143	2.00	10182	50.00
10066	1.00	10105	50.00	10144	1.00	10183	1.00
10067	20.00	10106	10.00	10145	9.30	10184	1.00
10068	20.00	10107	5.00	10146	5.00	10185	15.00
10069	3.00	10108	1.00	10147	1.00	10186	6.00
10070	2.75	10109	2.00	10148	1.00	10187	5.00
10071	10.00	10110	2.10	10149	1.00	10188	1.00
10072	1.00	10111	15.00	10150	6.00	10189	3.00
10073	.50	10112	15.00	10151	1.00	10190	5.00
10074	1.00	10113	5.00	10152	50.00	10191	2.00
10075	4.50	10114	1.00	10153	5.00	10192	1.00
10076	5.00	10115	10.00	10154	25.00	10193	3.00
10077	40.00	10116	7.50	10155	1.00	10194	3.00
10078	7.00	10117	10.00	10156	1.00	10195	2.00
10079	2.00	10118	1.25	10157	2.00	10196	2.00
10080	5.00	10119	.60	10158	5.00	10197	2.00
10081	5.00	10120	5.00	10159	1.00	10198	1.00
10082	5.00	10121	10.00	10160	26.00	10199	100.00
10083	15.00	10122	2.00	10161	1.00	10200	15.00
10084	10.00	10123	1.00	10162	1.00	10201	18.79
10085	1.00	10124	1.00	10163	25.00	10203	2.00
10086	10.00	10125	50.00	10164	5.00	10204—Void	
10087	5.00	10126	1.00	10165	1.00	10205	1.00
10088	2.00	10127	15.00	10166	10.00	10206	2.00
10089	6.00	10128	20.00	10167	5.00	10207	6.00
10090	1.00	10129	2.00	10168	5.00		
10091	2.00	10130	3.00	10169	15.00		
10092	1.00	10131	11.00	10170	29.28		
10093	21.61	10132	17.25	10171	1.00		
10094	1.00	10133	35.75	10172	.50		

Of this amount $43.50 is for THE EUROPEAN HARVEST FIELD.

FORM OF BEQUEST

I give and bequeath to the American European Fellowship, Inc., a Corporation formed under the Laws of the State of New Jersey, and located at 156 Fifth Avenue, New York, N.Y., the sum of .....
and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship for either Gentile or Jewish Missions.

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A New Subscription for a friend and a list of friends to whom we may send sample copies will be appreciated.

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